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MISCELLANY.

For the Boston Recorder.

Objections to the most popular Objections to the Heavens.

It is never expected, that the avowal of Christ will lend their aid to the doctrines of his Gospel. But, his professed friends, we may expect to effect his last and most benevolent command, to "preach the gospel to every creature."

Those who feel no interest in the temporal woes of men. They are not to be expected to sympathize with the arts and improvements of the world, and by their attachment to so-called spiritual blessings, they may be rendered indifferent to the temporal blessings of the world, and this earth would become a Paradise. But when the Gospel is proposed to them, they are not to be expected to be as good for the heathen as for themselves. It is in vain to expect them to be spiritual blessings which are the result of the Gospel, or to be the value of the soul, the result of the Gospel, or the instructions of the Gospel. Let such as cannot be influenced by these arguments, look at the effect of the Gospel on the temporal happiness of men. Says a celebrated writer, "The whole range of pagan antiquity, as can be found of a single asylum, a single almshouse, or a single institution for the relief of the indigent, the helpless orphan and the widow; but Christianity would have made the world with such establishments."

It has been objected that missionaries awaken the suspicion and enmity of the heathen. But is it so? Do missionaries make enemies? How was it then, that when the East India Company wished to treat with Hyder Ali, they could find no one in whom that chief could confide, but the missionary, Swartz? And how is it that pagans will so frequently resort to the missionary in times of distress and danger, if they count him their enemy? And yet this is so. We might relate a thousand facts to prove it, were it necessary. "Fathers and brothers, we thank you for the good talks you send us,—it much rejoices our nation both old and young—we also thank you that you send our father to visit us—we know he is a true friend to Indians, and we love to hear him open his mouth to speak about the Great Spirit above." This was signed by nine sachems and chiefs and does not look like the language of a suspicious enemy. Read another letter. "Brother, we wish to express to all our good white brothers at the north, who have sent good missionaries and teachers here, our sincere and hearty thanks for their great kindness in so doing. We are well pleased in every respect with the school and with our good white brothers, and sisters of the mission family; and we are satisfied and well pleased with the manner in which our children are treated by them. Brother, we wish to repeat to all our white friends every where, that we are very thankful for all your favors and for all the good you have done to us your poor ignorant red brethren—and we hope you will still remember us—we are yet in a very destitute situation." We might refer to a great number of similar expressions of attachment, but enough has been said to show that missionaries may and often do gain the most perfect confidence of the heathen among whom they labor.

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greater than can be supported." When the honor and reputation of a country are in danger, then a million, or ten millions, or a hundred millions of dollars with ten thousand lives, can all be sacrificed, and in such a war consists the essence of national glory. But one hundredth or one thousandth part this sum, paid to purchase the word of life for our heathen neighbors, this will ruin our country! Those who have the most to say against missions, on account of their expense, feel little anxiety on account of the immoral habits of our times.—They feel little anxiety that fifteen millions of dollars should be annually paid to intoxicate the souls as well as the bodies of men, and drown them both in temporal and eternal ruin. They feel little anxiety that fifteen millions more should be annually paid for unnecessary ornament and an equal sum in the luxuries of the table.—For all this, making an annual expense of nearly fifty millions, they feel little anxiety: but when one hundred thousand dollars are paid to rescue a nation from the horrors of paganism, then they tremble for their country. Were it necessary, we might proceed to show that the spirit of missions may be greatly increased, and still not diminish the wealth of our nation. The spirit of missions is a spirit of industry; and we have no fear of being contradicted when we assert that no nation was ever impoverished by her benevolence.

Disposition of the Heathen towards the Missionaries.

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Missions vindicated from the charge of enthusiasm.

There are many among the most enlightened and best of men who consider the spirit of missions as the spirit of enthusiasm. Say they, "It is useless and in vain for men to attempt to convert the world. This is the work of God,—men have nothing to do with it without further Divine command." Among this class of opposers to missions was the late celebrated Rev. S. Smith D. D. who wrote largely on this subject. He says, "Missionaries have been Apostles in every thing but in the power of working miracles; yet the lapse of centuries proves that their pious labors produce very little effect. In the pious fervour of a moment, the missionary sits down and calculates the conversion of a nation or a world, but all these calculations only prove the folly of the calculator, and the ill-timed exertions of the age." In reply to these sayings of Dr. Smith's, we shall attempt to show that missions have been successful in every age.

If the exertions of missionaries have not been successful, how happens it that one quarter of the world is now Christian? How is it that two hundred millions now acknowledge Jehovah as the true God? Shall it be said that the miracles of the apostles gave christianity this wide spread? The apostles did very much; but at their death, no nation taken as such, was christian, and it is doubtful whether at that time there were so many as one million christians in the whole world. Surely then it was not the miracles of the apostles which gave christianity the wide spread which it now has. These two hundred millions who now acknowledge Jehovah as the true God, have nearly all been converted to christianity by the exertions of missionaries. "A little one has become a thousand, and a small one a

strong nation!" Missions are not so new a thing as Dr. Smith insinuates: neither is this so emphatically the age of missions as we are inclined to believe. In the first six centuries, christians could feel for pagans as well as now. Then too, christians had resolution to act, and fortitude to die for the promotion of the gospel. The effects we see. One fourth of the world is christianized. Here we have no theory about what may be done, but we have the fact of what has been done. But Dr. Smith confined his remarks, principally to the last century, during which time, he says, "the converts to christianity have been very few, and these principally from the lowest ranks." But is it a small thing that there should be a thousand christians in a single church in the metropolis of India, and that there should be eighty thousand in a single district? Is it a small thing that nearly all Greenland should become christian, and that the Society Islands should, by universal consent cast away their idols and worship Jehovah? And yet all this and much more has been done within the time referred to by Dr. Smith. Let him who knows the value of more than a hundred thousand souls, say whether they are not an infinite reward for all the missionary exertion of a single century. The fact that so much was done in the early ages, and that so much has been done of late, is sufficient to show that the work of missions may be successful, and that unless too high a value is set upon the souls of millions of immortal beings, and on the privileges of the gospel: there never has been an enterprise, since the resurrection of our Saviour, which might not better be charged with enthusiasm than the cause of missions. If this is enthusiasm it is the enthusiasm of the Bible, the enthusiasm of Paul, the enthusiasm of Christ himself.

No obstacle to missions insurmountable.

Dr. Smith in his objections to missions further says, "the prejudice, ignorance and barbarity of the heathen, together with their strict adherence to their own religion, present too strong a barrier ever to be broken down until another age of miracles." What has already been said respecting the propagation of christianity is a sufficient answer to this objection. But we will just glance at the particular difficulties which were encountered by the early missionaries to England. There was a time when our fathers, the inhabitants of Britain, could laugh to see their wives and daughters sacrificed to a wooden Moloch. Multitudes of human victims were burnt in a single cage to appease the anger of their gods. No species of superstition was ever more horrible than theirs. It may almost be said to have been the common business of their females, to butcher the prisoners taken in war, and prophesy from the manner, or direction, in which the blood happened to stream from their wounds; and then while their blood was running, their bodies were cast upon the altar and sacrificed to a Saxon god, the Juggernaut of Britain. So mighty was the temple in which this god was kept, that it is said by a celebrated historian, "For three days, the work of demolition was carried on by one part of the army, and the immense wealth and precious vessels of the temple were a valuable spoil to the demolishing conqueror." Such was the degraded and barbarous state of England when first visited by christian missionaries. No wonder that the little heavenly band was at first appalled in view of the danger which awaited them from our savage fathers. Their hearts did fail them, when they saw the difficulties they had to surmount and the enemies they had to encounter. But while their souls were fainting, "being in a dry and thirsty land," while their hands hung down, and they were ready to give up their work, at this time letters and exhortations from home gladdened their hearts, roused anew their feeling for our heathen fathers, and induced them to press onward. When we carry ourselves back and see this little host of missionaries wandering about in the heart of England, at one time sitting beside the king, and saying, "we have come to bring you the best tidings in the world," and hear him reply, "these are fine words, but I cannot receive them because they are new."

—When we see these missionaries, fasting and watching, and praying, and preaching, and yet so few to hear them that they are led to feel that they labor entirely in vain. When we see these things, we are convinced that discouragements to missionaries are no new things, and that they are no greater now than they were a thousand years ago. That little army of missionaries, which seems to us to have come from heaven, persevered: and the result of their labors we behold. At first only a few, admiring the sweetness of their doctrine, and tasting the sweetness of their doctrine, believed and were baptized. At length the king became so delighted with the holiness of their demeanor, and the preciousness of the gospel promises, that he could no longer withhold his assent from their "fine words." From this time their success increased. Thus was Christianity re-established on the islands of Britain. Though the beginning was small and pro-

mised little, yet the sapling has become a mighty tree, shading by its leaves, not only the United Kingdom, but stretching its branches to this western continent, to the islands of the Pacific, to the shores of Africa, the nations of Hindoostan, and is taking new root in China, the metropolis of the world. All this, under the fostering care of a wise Providence, is to be traced to the labors of a few zealous missionaries, and through them, to the compassion of a single man. It is now, then, too late to say, "missionaries can effect nothing, and they engage in a romantic expedition which cannot be successful"—it is a thousand years too late to say "difficulties cannot be encountered." Facts prove that missionaries have triumphed over the highest degree of barbarism and prejudice. A few missionaries have proved a host and have converted whole kingdoms. Difficulties great as they have been, have all, either vanished or been borne down by their zeal and perseverance.

The present is emphatically the time for Missions.

An objection often urged against missions, by some who really desire the prosperity of the church, is, "the time is not yet come." "When the time arrives," say they, "God will give some more signal evidence of it."

We admit that there is some reason to fear, the time has not come. The church is threatened with another dark and dismal night. Clouds do hang over her, thick and dreadful; which may well awaken the anxiety of her friends. But whence arise these clouds—what is the ground of fear? Merely this, the christian church is still asleep, or at most, is but half awake, and exertions are not made for the enlargement of Zion. We know no other cloud. But is this an objection to mission? What! because the church is now asleep shall this be plead as an excuse for her to sleep for ever? Because her inactivity threatens her with ruin, shall this be made an excuse for her never to be active? But we shall now attempt to show that this is a time peculiarly favorable to the spread of the gospel; that the signs of the times clearly indicate, that the present time is far more favorable than any that has preceded it.

1st. The present is an enlightened age. Till within a few years, comparatively little has been known respecting the state of pagan nations. This is one reason why missionaries in the last century were not more successful. Missionaries knew so little respecting the state of nations, that they were unable to select the most promising fields for labor. In this respect, therefore, the present is a far more favorable age for missions than any that has preceded it.

2d. The means of communication with foreign countries have never been so good as at the present period.

3d. There are more facilities for acquiring languages than there have been. Men of enterprise and learning have travelled and resided in all the important countries, and by them dictionaries of the various languages are already published, and various other helps, which will enable the missionary to enter on his work at a much earlier period after he embarks, than he could formerly.

4th. The translation of the Bible into the various languages, gives the Missionary of the present day an advantage of immense importance. Without a single new translation, the Bible can now be given to four or five hundred millions of pagans, who do not possess it. But what can the Bible do alone; men, unacquainted with its value will not purchase it, much less will they regard its truths, unless they are enforced by those who spiritually understand them. This mighty work of translating the Scriptures has more than half of it been done within these last ten years; and has all this been done for nothing? What less can this be, than the voice of God, saying, "the time for missions has come?"

5th. The heathen themselves are begging for the word of God and for christian instruction.

We do not mean that this is true of all pagans or even a great proportion of them. But of some it is literally true. Listen to a voice from the wilderness. "Fathers and Brothers, we think many good people have often been discouraged, and stop, because many Indians would not open their ears, but would go in the ways of the evil spirit. We are sorry Indians have done so—we are afraid some of us shall do so too, and the Great Spirit will be angry with us, and that you will be discouraged and say 'Let them alone, there is nothing can be done with Indians.'—Fathers and Brothers, hearken, we cry to you from the wilderness—our hearts ache while we speak to your ears.—If such wicked things should be done by any of us, we pray you not to be discouraged—don't stop—think poor Indians must die as well as white men. We pray you therefore, never to give over and leave poor Indians, but follow them in dark times, and let our children always find you to be their fathers and friends, when we are dead and no more."

This entreaty was signed by nine sachems and warriors. Now listen to a

voice from the east. A few years ago a Mahomedan whose name was Moorad travelled a number of miles in India to see a missionary and invite him to visit his people. The missionary went, and the people being seated on the grass, he addressed them for half an hour when they begged him to rest. He did so, but soon began again. They heard with strict attention, and when he spoke of the love of God in sending his Son, they were deeply affected. Having discoursed four or five hours, he proposed to them to retire to the boat, which they did. After about two hours he rose again and preached Christ to them. They spent the evening with him, sitting on the ground, and asking questions concerning Christ, the Resurrection, a future state, &c. These people amounted to some hundreds, and had for years been seeking for a better religion than theirs, till they at last found the missionary. "See how willing many are to receive glad tidings of great joy."

We might relate many similar accounts from the eastern and western islands, and from various parts of Asia, Africa and South America. Say, enemy of missions, has not the time come to send the gospel to these people?

Is it not time to send missionaries to Owhyhee, when God has sent so many of their inhabitants to our shores, as it were on purpose to move our pity, and when their gods by universal consent are cast away, and they are wishing for instruction in christianity? A thousand years ago, when some innocent youths from England were exposed for sale in the Roman forum, a pious Bishop was moved with pity, and when he learned that these Angli, whom he called angels, were without the gospel, the bishop wept. But he did something more than weep: he sent missionaries to their fathers. Thanks to Heaven; there was a Mills to weep over the angels of Owhyhee. At some future age, when the Sandwich Islands shall become the Britain of the west, and their tawny inhabitants shall become the soldiers of Immanuel; then will the story of Obokiah be told in every circle and the name of Mills will cause a tear to start from every eye. Again, christian, look forward and say, shall we wait another century before we send the gospel to Owhyhee? Or will you not rather say, the time has now arrived to go on ye missionaries of the cross, the time has come? Every real christian must answer thus; and he will rejoice that God has so distinctly marked the present age, as the age for missions.

The destitute state of our own country.

It is objected to missions that men cannot be spared from our own country. An answer often given to this objection is, "The most direct way to supply our own country is, to leave it." This answer without modification is certainly not a correct one. For if all were to leave it, it cannot be supposed that it would be well supplied. But there is no inconsistency in supposing that an individual or ten individuals, or even a far greater number, would do far more for their own country by leaving. We say there is no inconsistency in supposing it. Whether it is really the truth, facts must show. The American Board of Commissioners for Foreign Missions was formed in the year 1810. A review of what was done for our country before that period and what has been done since, will most clearly show, that the effect of foreign missions on domestic has been very salutary. It would not be to the point to show that since the year 1810 there has been an increasing attention to domestic missions. There was an increasing attention to them previous to that period. But the increase of attention to domestic missions has been about ten fold more rapid since the formation of the American Board than before. The change was precisely at the time the Board commenced its operations, and the connection between the exertions for the heathen and domestic missions can be distinctly traced. We have examined the reports of most of the missionary societies in our country, but we shall here give only the general results of this examination. The first society instituted for missionary exertions in this country was at Boston, in 1787, the next in New-York in 1796. From this time, societies increased in number till 1802, when the whole number in the United States was eleven. We have examined the reports made by seven of them for the year 1802, and find that the sum raised by them for that year was \$10,120. In the year 1810, the same societies raised 10,721 dollars, making an increase, in eight years, of less than 1000 dollars. In the eighth year after the formation of the American Board, the same societies raised 23,675 dollars. During the latter period there was also a far greater number of new societies formed than during the former period. Whatever the cause of this may be, the effect is the same as has been produced in England. Mr. John Newton says, "the first and present good effect of foreign missions seems to be the concern excited for multitudes in our own land, who are perishing for lack of knowledge. Missionary exertions leads to the diffusion of useful knowledge. It is the means of engaging in the cause of benevolence, a greater number of individuals. The spi-

To Correspondents.

Our Correspondents sometimes complain that their communications are not published seasonably—and sometimes that they are not published at all. It ought in justice to us, to be recollected, that according to our original plan, the Recorder was to be almost exclusively a vehicle of religious intelligence—the medium of communication on the grand operations of Christian benevolence which characterize the present era. Its plan was not absolutely limited to this single subject. But when intelligence is pouring in upon us from all quarters, and with all the labor of condensing a large portion of it, we can hardly make it room, it must be immediately perceived that we cannot devote a large share of our pages, even to valuable essays.

If our Correspondents would give us their names, it would, in some instances at least, secure a more prompt attention to their favors; for while we are ignorant of our author, we cannot know whether it be worth our time and trouble to plod twice at least, over several thickly written pages, when we do know that much interesting matter may be furnished to our readers from printed documents at much less expense. And we are under the disagreeable necessity of postponing much original matter for whole months, because of its length. A series of short essays on any particular subject, has many decided advantages over a single long essay. Such a series will be much more generally read; more easily comprehended; and longer retained. It will also find an earlier insertion, and a more prominent place.

If we do not notice in any way all the communications we receive, our correspondents must have the goodness to excuse us; we do not exercise our prerogative without reason, but it is not always more pleasant to our correspondents to see our reasons, than it is to us to state them.

We shall be thankful for every communication that has for its object the enlargement of the kingdom of Christ, when written in a spirit and style corresponding with our original plan.

It will be seen that we have to-day made a large draft upon our stock of communications.

MISCELLANEOUS.

The horrible character of the Mahometan Religion is evidenced in its effects on the Arab character, which is the most depraved and barbarous, that imagination can conceive.

The universal cure for all disorders of the body in the kingdom of Fezzan, is burning—a hot iron is applied to the nearest part affected, assisted now and then by charms, and is found equally effectual in liver complaints, complaints of the spleen, asthma, consumption, blindness, ruptures, strictures, &c.

The chief occupation of all the Arabs in the interior of Africa is slave-hunting. They surround the village they intend to plunder at daylight, and being in bodies 200 or 300 strong, they usually take all the inhabitants; sometimes 1000 or 1500 slaves are procured in this way in a single morning—they are then bound, committed to the care of a small detachment to be conducted to market, while the remainder of the troop march on to conquer other defenceless hordes in the same manner.

Half the population on the banks of the Nile, are Mahometans in outward form, but unacquainted with every part of their religion except the prayers—the other half are Pagans, have no idea of worship, or of a Supreme Being, or else pray to the Devil.

The Evangelical Intelligence proposes, that benevolent individuals who have occasion to purchase the necessities or conveniences of life, should purchase of those merchants who are disposed to do good with their profits, rather than with those who hoard up, or foolishly squander all they can get. By this means, while they might trade with equal advantage to themselves, they would be assured of trading with additional advantage to the cause of benevolence.

The Balloon.—Mr. Guille, who has made so much noise in New-York, by attempts to ascend in a Balloon; in which he has sometimes succeeded, and sometimes has not; has lately been prosecuted in that city, for damages done to a valuable garden, by the descent of his Balloon upon it. The damage was principally occasioned by the people in the vicinity, whose curiosity caused them to rush in, to behold the object, of the beauties of which Mr. G. had said so much. Mr. Guille contended that he was bound to pay only for the damage done by the Balloon; but the Court thought differently, and the Jury gave a verdict for the whole damages, amounting to \$90. This same Mr. Guille is now in this town, endeavoring to get public curiosity excited towards his useless exhibitions, and although the Cadets have occupied so much of public attention as to keep this soaring character quiet, in those gardens to which the name of Washington is sacrilegiously prefixed, yet now they are gone, he will doubtless come forth in all his puffing greatness, tell us about a monstrous oil-drum, in the formation of which is as much oil-drum, as would supply the town a year with umbrellas, and by which he intends to perform the wonderful exploit, of going up into the air and coming down again. At the same time another exploit will be exhibited, which is to consist in carrying a hat around, to which the gaping spectators of the balloon, will be induced to turn their attention for one moment, and into which they will be asked to throw a little—not Gas, but Cash. However much Mr. Guille may presume upon the strength of our curiosity, we hope for the honor of our town, that its newspapers will never have to record, that at such a time Mr. Guille had determined to ascend; thousands of anxious spectators were assembled and stood waiting for hours on the Common, but owing to adverse circumstances, the balloon did not go up; or if it did go up, we should think the story but very little better. We have gratified our curiosity by viewing the Cadets, and have consoled ourselves for the loss of our own time, and the entire derangement of all business in the town, with the reflection that we have perhaps learned something, at least have indulged something of laudable national feeling. But to assemble in waiting crowds, gazing to see a balloon, is all ridiculous, and has nothing to compensate its losses. We hope our citizens will, by their treatment of Mr. Guille, do something to prevent other adventurers of his class from presuming in future to make such demands upon our time, our money, our business, and above all upon our morals.

In Jamaica, Mr. Marshall has been sentenced to one month's imprisonment, and to pay a fine of £25, for sending a challenge.

To the Serious.—Am I likely to obtain the greatest good I can from the services of the sanctuary, if, as I leave the house of God, I fall into conversation about the world? Particularly am I likely to be profited by a Sermon as I ought, if, as the Minister comes down from the pulpit, I address him on business? and even though it be in some department of general benevolence, if he has felt and spoken as he ought, can my address prove any other than a shock to his sensibility? Let every worshipper apply these queries to his recollection of the past, and to his resolutions for the future.

A Lover of Religious Propriety.

1st Annual Report of the Managers of the Young Ladies' Sewing Society of Bridgeport, Conn.

The Managers of the Young Ladies' Sewing Society, respectfully report—That the Society has held Forty Four Meetings in the course of the past year, and completed 118 articles.—Most of these have been sold; and from the avails, with 8 dollars in subscriptions and donations, they are enabled to forward to the A. B. C. F. M. 30 dollars, for the support of Choctaw Children, in the School at Elliot.

The Coloured People of Nantucket have formed themselves into a Society, for the purpose of religious worship. They have a room fitted up for that purpose, and a preacher of their own colour now officiates among them.—N. Inquirer.

There are seven Sunday Schools in the town of Providence.

At the trial of a Gambler in New-York, the 13th inst. a remark of his honor Judge RIKER, in his charge, is worthy of remembrance—"Mark it where you will, gentlemen, in 99 cases in the hundred, the gambler goes through life poor, and to the grave destitute and degraded."

We learn, that His Excellency Gov. BELL, Chief Justice Richardson, and other worthy individuals, have made a respectable advance towards the establishment of a Theological Library for the use of the Minister of the Congregational Parish in Chester, N. H.

The Directors of the Corban Society with gratitude acknowledge the receipt of a box of valuable Clothing from Ladies of Charleston, S. C.

The Managers of the Graham Society acknowledge the receipt of a box of Clothing, valued at \$50, from Ladies in Blandford, Mass. associated under the name of the Auxiliary Graham Society. The Parent Society beg leave to express their cordial thanks for this encouraging testimony of active co-operation and continued interest in their designs. Boston, Aug. 1821.

Rev. JOEL R. ARNOLD with gratitude acknowledges the receipt of \$30 from the Female Cent Society of Chester N. H. to constitute him a life member of the American Bible Society.

Robber Caught.—The Highwayman who committed the daring robbery upon Maj. Bray, [mentioned in last week's Recorder,] was taken at Springfield on Saturday last, about 1 o'clock in the morning, by Mr. Sedgwick, of Palmer. He calls his name Joseph Handley, appears to be about 27 years of age, and is an Irishman or Scotchman by birth. It appears that on Wednesday last after the robbery, and after he had abandoned the horse on which the robbery was committed, he stole another horse, saddle and bridle, belonging to Mr. Stephen Adams, of Holliston, afterwards broke into a shoemaker's shop in that town, stole a quantity of shoes and proceeded to Palmer. Here he stopped at the house of Mr. Sedgwick, tried to sell some of the shoes, and incautiously exhibited the watch stolen from Maj. B. Soon after, Mr. Sedgwick saw an advertisement offering a reward of \$35 for the recovery of Mr. Adams' horse &c. and conjecturing him to be the person described, pursued him to Springfield, where he arrested him in bed as beforementioned. Mr. S. searched his garments as he gave them to him, but was unable to find any thing of consequence except a knife which he took from him. On Saturday evening, at a tavern where he stopped, Mr. Sedgwick saw the advertisement in the Boston papers relative to the robbery of Maj. Bray, and believing his prisoner to be the person, he determined to search for the watch which he saw him have when he stopped at his house. Witnesses being called, at the prisoner's request, a strict search was made, and the watch found in a handkerchief, tied round his body under his shirt. He was examined yesterday forenoon, and fully committed for trial before the S. J. Court, Cambridge, at the next term, commencing Oct. 9. The punishment of highway robbery by the laws of this Commonwealth, if committed with a deadly weapon, is death; if without, it is imprisonment for life.—D. Adr.

Tornado.—On Monday about midnight a short but severe tornado was experienced in this town and vicinity. Its fury continued about ten minutes, but was preceded accompanied, and followed by unceasing and vivid flashes of lightning, attended, at intervals with distant and heavy thunder, and by rain, and particularly by hail which threatened, to those who heard its rattling, much greater destruction, than we are happy to learn has been realized. Much window glass has been broken, and the quantity would have been increased had not the windows, in general, most exposed to the tempest, been defended by blinds. We have heard of houses in which sixty panes were destroyed.—Cent.

DOMESTIC NEWS.

DELIVERY OF PENSACOLA.

Extract of a letter from a gentleman in Pensacola, dated July 18, 1821.

"On yesterday morning Gen. JACKSON, accompanied by the 4th regt. of Infantry, under command of Col. George M. Brooke, moved from the cantonment near this city, and entered Pensacola, at 7 o'clock, A. M. The regiment halted on the square in front of the Governor's palace, and after going through a few evolutions, Maj. Dinkins, with about 300 men, was despatched for the Barrancas, to raise and salute our flag at that fort. The late Gov. of West Florida, Calava, and Gen. Jackson, having met about half past 9 o'clock, and executed the requisite measures for delivering and receiving possession of the Territory, at ten o'clock the American Flag was run up and saluted, succeeded by a salute from the Hornet, capt. Reed—and at two o'clock Major Dinkins commenced the salute at Barrancas."

AFRICAN COLONY.

Norfolk, Aug. 15.—The Rev. Ephraim Bacon, who went out as one of the Government Agents to the American colony of free Blacks, forming on the Coast of Africa, with his lady, and Nathaniel Peck, one of the Colonists who went from Baltimore with the first expedition to Sherbro, arrived here yesterday in the schr. Emmeline, Capt. Pennington, from Martinique. They left Sierra Leone 16th June, in an English vessel bound to Barbadoes, whence they proceeded to Martinique, and sailed thence about the 15th July for Hampton Roads. Mr. Bacon returned home in consequence of the health of himself and Lady being much impaired previous to their sailing—we are pleased to state however, that they are much recovered by the voyage.

By the arrival of Mr. Bacon we have the agreeable intelligence that the Agents had effected the purchase of a tract of land from the natives, estimated at between 30 and 40 miles square, situated on the River St. Johns, between 5 and 6 degrees N. lat. and about 300 miles distant from Sierra Leone. It is represented as remarkably healthy and fertile, lays high and produces rice of an excellent quality, Corn and all kinds of tropical grain and fruits; the water also is very good, and the river furnishes the best fish and oysters in abundance—coffee, cotton and tobacco, of good quality, grow spontaneously, the first of which is sold at 4d to 5d per pound. We understand that the purchase has been effected upon the most advantageous terms, viz: for an annual supply of Rum, Manufactured Tobacco, Pipes, Knives, and a few other articles, the total cost of which in this country, would not exceed three hundred dollars per annum. Mr. Wilberger, the other Agent for Government, the Rev. Mr. Andrus, Agent for the Colonization Society, and Mr. and Mrs. Winn, with all the colonists, enjoyed very good health, and no sickness of a serious nature had occurred among them from the time of their arrival until the departure of Mr. Bacon. The prospects of the Colony were considered as very promising and afforded the highest gratification to the Agents and Colonists. We further learn from Mr. Bacon that there is very good anchorage off the scite fixed on for the new settlement, for vessels of 100 tons, and that a ship of the line could ride in safety within a few miles of it. The natives he found very inoffensive and kindly disposed.

Fever at Norfolk.—We have received (says the New-York Spectator,) another letter from our correspondent, Mr. Lyford, in relation to the fever at Norfolk. The disorder was evidently imported. Some of the sailors have divulged the fact that three of the crew were sick with a fever when the vessel left Guadalope, and that two of them died as before stated. Capt. Neal has been brought before the Mayor, and the penalty for making a false statement in case of coming from a West India or sickly port, was imposed upon him.

"In about ten days after the affair of pumping out of the schooner, five of the family in the house where the notice was given to close the doors and windows, were taken sick with fever, two of whom died on Friday last—the others were immediately removed to the country, and have nearly recovered. The family at the house where the crew of the schooner boarded, and where they took their clothes, have nearly all been taken sick since, one of whom has died. The fact is, that upon Woodside's wharf, and that part of Water street, at the head of the wharf, seven persons have died since last Friday, and all of them very suddenly; but whether of malignant fever it is impossible for me to say; one of our first physicians, however, told me last evening, that a case which terminated fatally in the forenoon, (Cyrus Davis) approached as near the symptoms of the worst yellow fever as he had ever seen; and it was possible that one of the first cases might have been that of yellow fever also; but he thought, he said, that none of the other cases were of that type. There was one death last night, and there are now perhaps about nine persons sick, but what the opinions of their physicians are, I cannot say."

WEST CHESTER, (PENN.) Aug 15.

Death by the bite of a mad dog.—We learn that last month there died in Uchlan township, in this county, a man named Thomas, with those distressing symptoms which attend Hydrophobia. He had been bitten about 9 years ago. In the interim he has repeatedly been attacked with spasms, but they passed away without injuring him seriously. During harvest time those spasms returned upon him severely. In attempting to put a cup of water to his mouth he dashed it from him, saying it distressed him; but at length, with much difficulty, looking another way, took a little with a spoon, but so convulsed was he as to throw a part of it into his bosom. He still worked, and while pitching off a load of grain, called to the people to see a sheep that had jumped out of his mouth, said, "there it goes!" and barked as a dog would do in pursuit of it. By the advice of some person he set out with a companion to go to a physician to be bled. They had to cross a stream of water—when Thomas arrived at the water he ran back, distressed by its appearance, and it was with difficulty he was got over the brook. The physician bled him and he became worse. From this place they were obliged to remove the man to his residence in a cart. After getting home by the advice of the physician he was put into a warm bath: but he soon died, frothing at the mouth—a thick phlegm finally stopping respiration.

Tornado at New-Orleans.—On the 13th July, New-Orleans was visited by a dreadful tornado, accompanied by severe thunder and heavy rain. A large amount of property was destroyed, and several lives lost. Five stores were entirely torn down and scattered, and thirteen houses, stores, and work-shops were either unroofed, or in a great degree rendered useless. Most of those injured were blacks. A Mr. Malfort, a white citizen, was severely wounded.

FOREIGN NEWS.

DEATH OF NAPOLEON.
London, July 5.—The despatches brought by Capt. Croket, announcing the death of Bonaparte, are dated St. Helena, May 7. That event took place on the 5th of May, at ten minutes before six in the afternoon. The illness of the ex-Emperor lasted, in the whole, six weeks; and its effects on his frame, as described by an officer who had frequent opportunities of seeing him during that period, were so powerful as nearly to reduce him to a skeleton, and to obliterate all traces of his former features. During the latter part of his illness, he frequently conversed with his medical attendants on its nature, of which he seemed to be perfectly aware. He declared that it was hereditary, and that his father had died of the same disease. On examination after death, the stomach was found in a state of extreme ulceration, so that it appeared in some places perforated in large openings.—His medical attendants gave it as their decided opinion, in which the physician who was called in coincided, that the disease was incurable, and that the climate had no effect in producing it.

The body of Buonaparte, with the consent of Bertrand and Montholon, was laid in state for the view of the inhabitants of St. Helena for a short time. It was dressed in his green uniform with red facings, and with all his stars and orders. It was not true that he died in a military uniform. He was to be buried in a leaden coffin.

His attendants wished his body to be conveyed to Europe; but on opening his will, it was found that he had left a request that it should be interred in the island, and pointed out the spot where he wished his remains to rest, in a beautiful valley near to his residence. Though Bonaparte is supposed to have suffered much, his dissolution was so calm and serene, that not a sigh escaped him, or any intimation to the bystanders that it was so near.

Letter from an Officer at St. Helena.

"Bonaparte was buried on Wednesday the 9th, beneath the willow trees, in the spot he had pointed out, about a mile and a half from Longwood House, (by the road.) A procession of the Military Staff, and all the Naval Officers, followed the corpse, which was laid on a black car, in a plain mahogany coffin, (laid wood, and tin within,) and was received on emerging from the grounds, by a line of 2000 troops, including artillery and a party of marines, with four bands drawn up by the road side. As soon as it passed, the troops followed to the place of interment, and halted, occupying the road winding along the valley side, above it, while the procession descended by a road made for the occasion, on foot; the body was then borne by 24 grenadiers, from the several corps present, to the grave, where it was deposited, with the Priest's blessing, in a chamber, within a large stone vault. The chamber was then closed with a large slab,

and its edges being filled in to the sides of the vault, the whole level surface was covered with a liquid body of Roman cement. The corpse was deposited under three discharges of eleven pieces of artillery, and the minute guns of the Vico, which were heard in the intervals between the discharges, moaning in the distance—25 were fired. The vault has since been filled up with stone, & a plain flat slab laid over it.

BONAPARTE was promoted to the command of the French army in 1796, and on the 10th of Nov. 1799, a few days after his return from Egypt, he effected a revolution at Paris, the Directory was dissolved, a new Constitution of Government was established, with an Executive of three Consuls, and he was elected First Consul for ten years. In 1802, he was again nominated by the Conservative Senate, First Consul for a second term of ten years, to commence from the expiration of the first period—but on a proposition of the Tribunal, a decree for constituting him First Consul for life was offered to the people for signature, and having been signed by 3,568,885 citizens, he was solemnly declared First Consul for life on the 2d of August. In 1804, France, was formed into an empire, and Bonaparte was crowned Emperor on the 2d of Dec.—on the anniversary of which day in the following year, he defeated the Emperors of Russia and Austria, at the battle of Austerlitz. In Dec. 1809, he repudiated his wife, the Empress Josephine, and their marriage was dissolved by a decree of the Conservative Senate; and in April of the following year, he married Maria Louisa the Archduchess of Austria, by whom he had a son who was created King of Rome. When the Allies entered France in 1814, he was compelled to abdicate the throne, and was sent to Elba, retaining the title of Emperor; from whence he escaped, and having entered France, he placed himself at the head of a powerful army, and was defeated at the ever memorable battle of Waterloo; from whence he escaped to Paris, and having again abdicated the throne, he subsequently surrendered himself to Capt. Maitland of the Bellerophon. The Powers of Europe, after his surrender, decided that he should remain in perpetual imprisonment, and the Island of St. Helena was selected for his future residence, and where he has terminated his eventful career.

The King of Portugal has sent to the Cortes new assurances of his determination to support the new constitution; and a disavowal of any thing to the contrary which may have been said at the Congress of Laybach, or at any of the Courts of Europe.

It was reported that the latter part of June, the whole Russian fleet at Cronstadt, was fitted out with all haste, to proceed to Mediterranean. The Ambassadors at Constantinople have remonstrated to the Turkish Government against the cruelties committed on the Greeks.

It is said the Turks have been defeated at Jassy, in a battle with the troops of Ypsilanti.

FROM SMYRNA.

Capt. Church, of the Pembroke, from Smyrna, represents affairs in that quarter as remaining in a very unsettled state, owing to the hostilities existing between the Greeks and Turks—want of confidence was sensibly felt by the mercantile interest. On the 5th of June, off the Island of Scio, Capt. C. fell in with a Grecian fleet of 50 sail, bound to Mytelene, to attack the Turkish squadron, said to be there, consisting of 14 sail. If not found at that place, the Grecian fleet was to proceed in quest of them to Constantinople.

Capt. Keating, who arrived here on Monday from St. Martha, states that on the night of the 35th June, the flotilla of the Patriots went into the harbor of Carthage, and attacked the flotilla of the Royalists, and after a severe action, in which the Patriots had 17 men killed and wounded, and the Royalists 200 killed, succeeded in capturing 4 launches, sinking the gun brig Andalusia, and destroying the remainder.—D. Adr.

Wednesday Evening Lecture.—Aug. 28, in Park Street Church—Preacher, Rev. WARREN FAY.

Ordained.—On Wednesday last, Rev. FRANCIS WATLAND, Jr. to the Pastoral care of the First Baptist Church in this town. Introductory Prayer, by Rev. William Gammell; Sermon, by Rev. Daniel Sharp; Ordination Prayer, by Rev. Francis Watland; Charge, by Rev. Dr. Baldwin; Right Hand of Fellowship, by Rev. Lucius Bolles; Concluding Prayer, by Rev. Joseph Grafton.

DEATHS.

In this town, Mrs. Emeline B. Carnes, wife of Francis C. Esq. aged 23; William Henry, son of Mr. Jonathan and Mrs. Sarah Denton, aged 5; Mr. Zebediah Sangar, aged 50; Erances Ames, daughter of Mr. Ezra Hyde, aged 5; Lucy Ann, daughter of Mr. John Eaton, Jr. aged 5; Miss Clara Stone, aged 21; Miss Ann Newton, aged 68.

On the 17th inst. William Henry, son of Jonathan and Sarah Denton, aged 5 years.

In Cambridgeport, Mrs. Margaret, wife of Mr. Abraham Grant, aged 38.—At Rainsford's Island, Capt. John Hinkley, of Blue Hill, late master of sch. Orion; and John D. Palmer, cook of said vessel.—In Dedham, Mr. Oliver Ellis, aged 73.—In Roxbury, Mr. Robert Somerby, aged 27, formerly of Newburyport.—In Brookline, Mrs. Catharine S. Brewer, aged 56, daughter of the late Col. Thomas Aspinwall.—In Marblehead, Mrs. Ellen Rhoades, wife of Mr. Samuel Rhoades, aged 45.—In Newburyport, Dea. Benjamin Abbott, aged 70.—In Concord, Timothy B. son of Capt. Joseph Miles, aged 16.—In Augusta, Mr. Nathaniel Twing, Jun.—At Gloucester, R. I. Capt. William Hawkins, aged 98.—In Norfolk, Mr. Cyrus Davis, formerly of this town.—In St. Francisville, Louisiana, Mr. Jacob Knapp, late of Newburyport, aged 37.—In the island of Curacao, on the 22d July, Mr. David Stanwood, Jr. 22, son of David Stanwood, Esq. of this town.

At Duxbury, on the 11th inst. Mrs. Hannah Sprague, wife of Capt. Phineas Sprague, aged 32. Also died at Boston, the 18th, Miss Eliza Brown, aged 35.—Her death was occasioned by excessive grief for the death of Mr. Sprague, her sister. The affection of those sisters for each other was almost unexampled.—At Harvard, Maria, youngest daughter of Seth, and Nancy Nason, aged 4 years and 4 months.

FRESH GOODS.

JOHN B. JONES, No 37, Market-street, has received per ship Triton, from Liverpool, 1 case new and very neat patterns of Jewelry, consisting of Pearl, Garnet, Topaz, Jet and Paste Ear Knobs, Brooches and Finger Rings, in sets to match, or separate.

1 case rich Indispensable Tops—Buckles—Waist and Shoe Clasps—Snaps—Seals—and Keys—Ribbons—Chains—Medallions—Hooks & Eyes, and fancy Articles, &c.

1 case elegant Broached and Gilt Astral Shakers, Mantle and Hanging Lamps—Watch Makers' Materials & Military Goods—2 cases Britannia Tea and Coffee Pots—Table and Tea Spoons.

ALSO, by way of New York,

1 case fine Cutlery—1 do. plated Candlesticks—Snuffers and Trays—Dacanter Stands—Table and Tea Spoons—Ladies' elegant Work Boxes—Ladies' Gold Patent Lavers—Watch Chains—Seals & Keys—elegant Steel and rich gilt Indispensable Clasps, &c.

1 case very rich London Pearl Necklaces and Bracelets—Ear Drops—Hend Ornaments and Brooches to match—Pearl, Topaz and Amethyst Rings—Pins and Ear Knobs—Ane Gold, Jet set Jewelry—Jet Head Ornaments—Coral Necklaces and Ear Rings—Fillagree and other Ornaments—1 Ladies' Elegant Musical Work Box, with fine gold implements.

Aug. 17.

POET'S CORNER.

For the Boston Recorder.

MAN'S ONLY HOPE.

Go search the world of vanities,
Dream, here and there, thy comfort is;
Taste all its joys, the most refined;
Still, still thou'lt find,
Man's only hope, is Heaven!

Let shining gold allure thy sense,
Plead thou the Epicure's defence;
Yes, range thro' pleasures unconfined
Still, still thou'lt find,
Man's only hope, is Heaven!

Let rank and honors charm thy soul,
Usurp o'er thee supreme controul;
Awhile, tho' they may soothe the mind,
Still, still thou'lt find,
Man's only hope, is Heaven!

Next, lord it o'er thy fellow man;
Thus wide from nature's equal plan
Be all of earth for thee combin'd,
Still, still thou'lt find,
Man's only hope, is Heaven!

A. S. G.

AMERICAN EDUCATION SOCIETY.

For the Boston Recorder.

Want of Ministers in the Baptist Congregations in the United States.

States.	Congregations	Ministers	Destitute Congregations
Maine,	171	129	42
New-Hampshire,	44	34	10
Vermont,	121	97	24
Massachusetts,	109	105	4
Rhode-Island,	54	41	13
New-York,	426	304	122
New-Jersey,	23	22	1
Pennsylvania,	72	68	4
Delaware,	7	7	
Maryland,	36	19	17
Columbia Dist.	16	11	5
Virginia,	261	62	199
North-Carolina,	212	90	122
South-Carolina,	170	85	85
Georgia,	181	101	80
Alabama,	86	16	70
Mississippi,	68	30	38
Tennessee,	170	106	64
Kentucky,	317	75	242
Ohio,	150	81	69
Indiana,	102	43	59
Illinois,	15	19	
Missouri,	12	9	3

2823 1554 1273

This table is made from the table of Associations of the Baptist Church, for 1820 and 1821, contained in the "Latter Day Luminary," a Baptist Magazine, published in Philadelphia, and conducted by a committee of the Board of Managers of the General Convention of the Baptist Churches in the United States.

On the authority of this table, twelve hundred and seventy-three congregations in the Baptist Church, are destitute of regular preaching. If the Baptists could with a word, establish ten colleges, as respectable and religious, as the ten most respectable colleges in the United States, even then it would require ten years for these colleges to supply the destitute congregations in the Baptist connexion—this is on supposition that all the ministers of that denomination are well qualified ministers, and that none of them will die in ten years; and this is allowing as much as the best friends of that denomination could ask. Should it be said, that the Baptists do not want ministers that have been to college—they had rather have men with great gifts, and spiritual teachings, and divine illuminations. This may be true of some Baptists. But there are many in that church, as well as in the Presbyterian Church, who think that one of a minister's greatest gifts is a good education, and that the Holy Ghost does not withdraw his presence from men, because they are men of good education, nor grant his presence because they are not.

There are many men in that church, who would take a more open and decided stand in favor of a learned ministry, than they now take, were it not for their tender regard to the feelings of some of their brethren—and it may be hoped, that the time is not far distant, when all the ministers of that denomination, shall be as respectable for their knowledge, as they are now for their zeal and perseverance.

But with all the exertions and all the prayerfulness possible, it is painfully manifest from this table, that many congregations in the Baptist church will remain destitute many years, before they shall have any minister to break to them, every sabbath, the bread of life—and it is equally evident from the table, as the Editor of the Recorder has not long since remarked, that if the whole truth was developed, in relation to the Baptist Church, in this country, a plea for Education Societies would result from it, scarcely less powerful, than that made from the facts which have been exhibited concerning the wants of the Presbyterian, Congregational, and Episcopal churches.

So that whether we look at the above table; at the table from Virginia; at the table of the Presbyterian Church; at the letters from Indiana & Missouri; or wherever we look, the result is the same; the want, the increasing want of ministers. Oh when will the church feel this subject. Those churches which enjoy every Sabbath, the stated ministrations of the word and ordinances, do not sufficiently feel for the destitute churches in the wilderness. Sabbath after Sabbath, and sometimes month after month, they see no minister of religion, entering their places of worship—they hear no proclamation of forgiveness from the herald of mercy; from the ambassador of God. Perhaps it is not strange, that there is not a more active sympathy, between the well supplied and the destitute churches, for the former have not been in the same situation. They may, indeed, have been afflicted by the death or removal of their beloved or venerable pastor. But his place was soon supplied. The mantle of Elijah fell upon Elisha. Tho' the church felt, that it could never remove its affection from their old

minister, who had visited them in sickness, and counselled them in cases of conscience, and baptised their children, and prayed with them so often, in their families, and in their solemn assemblies; and administered to them the Lord's Supper; still it was not long after his removal, before their heart was no less firmly fixed on their young minister. The son might not, indeed, be as wise in counsel, and as venerable in demeanor; but if he has less of the father, he has more of the companion, of the fellow traveller. Such is the history of the churches in New-England. Not a small number of them have heard half century sermons from their aged and venerable ministers. Others have seldom been destitute, and then only for a short time. Ministers live to a great age, and seldom change their pastoral charge. Tens of thousands of persons, in this highly favored part of Christ's kingdom, have always sat under the instructions of the same man of God; and if he has been occasionally absent, his pulpit has been supplied by some very acceptable preacher. Now it is not strange that churches thus favored, do not feel for those which have never enjoyed such privileges. They do not know how to feel for them. They have never been in similar circumstances.

They have not even seen and conversed with their suffering brethren and sisters. They have only heard by letter, and by letters faintly & feebly describing the real sufferings of the destitute—and these letters, which were more numerous and glowing, a few years ago, are not so much so of late, & we have no indefatigable, & observing, and fearless, and immortal Mills, to travel through the destitute parts of the country, and make his faithful returns and his moving appeals—and the Missionaries are beginning to say, it will not do to describe the real state of things. These are the reasons, some of them at least, why that society which has for its object the education of pious young men, that they may be sent to break the bread of life to the perishing—why this society should fall away, in its resources, ten thousand dollars in one year. And these are the reasons why it will not arise again, unless the appeals from the destitute, can be made more loud, and more frequent, and more pressing, and more touching—or unless the spirit of those passages of Scripture, which describe the intimate connexion & active sympathy of the different members of Christ's body, can be more deeply felt, and more beautifully exhibited, by the thrice blessed churches in New-England. "Ye are the body of Christ, and members in particular." "We are members of his body, of his flesh, and of his bones; and if one member suffer, shall not all the members suffer with it?" If the spirit of these passages was felt in all its power, then the cries of the destitute, which we have already heard, would be sufficient to prevent the churches from suffering the American Education Society to droop, as it has drooped—and the dear young men, who are struggling as they have struggled, till their health has been impaired, and in some instances till it has failed, under the pressure of pecuniary embarrassment, while they were endeavoring, without wealthy family friends, to become qualified to go and preach the Gospel to the destitute. But the spirit of those passages of scripture is so dormant—that these churches may be destitute a great while, and they may not cease to cry to their sister churches; and these young men may suffer for a long time, and very severely, before the church shall awake on this subject—the beneficiaries of the American Education Society must involve themselves in debt, and then struggle to get out of debt, and after all find themselves deeper in debt—they must leave their studies to keep school; and keep along with their class at the same time; and if their health does fail, they must not give up all for lost—they must still endeavor to be the best scholars in their classes—and when they have borne all that they can bear, and more than they can bear, and preserve their health, they must never complain—"The son of Alknomack shall never complain." Besides, they are not the only, nor the first disciples of Christ, (if indeed they are disciples) who have suffered—the primitive disciples suffered—the Lord of Heaven suffered much more. It is for their learning that they thus suffer—and it is to try the hearts of Christians, of what materials they are made. It is that all real Christians may have an opportunity to prepare for that blessed appearance of the Great God and our Saviour—when he shall say, "Inasmuch as you have done unto one of the least of these, you have done it unto me."

It is that those nominal Christians, who hold their money as if it was heaven, may have a fair trial, in this state of probation, and see how many, and how weighty, and how affecting considerations can be presented to them; and they after all, remain unmoved. It is that all the world may ascribe justice to the Judge of the quick and the dead, when he shall say to such persons, if they live till they die without ever yielding their hearts and their possessions to Christ and the church—"Depart—for when I was hungry, ye gave me no meat." "Inasmuch as you have not done unto one of the least of these, you have not done unto me."

In view of all that has been written, it is evident, that the "want of ministers is great; that this want is increasing; that the efforts which have been made to supply this want, are diminishing; that some most alarming facts exist, in relation to the sinking state of the American Education Society's funds; and that too for reasons, which do not discover very much gratitude, on the part of highly favored churches; nor so much sympathy as might be expected in different members of the same body. This is so true, that the destitute are to remain destitute, till they can cry

louder for help, than they have ever yet cried; and the young men who are struggling to get ready to go to their relief, must struggle harder than they have ever yet struggled, and at the same time, grow in grace—and the result of it all will be, whether the American Education Society lives or dies, that we shall all be brought before the judgment seat of Christ, to answer, for the manner in which we have acted in relation to this great subject.

For the Boston Recorder.

MONTHLY CONCERT.

MR. WILLIS.—The interest which has been excited, and the obvious good which has resulted from the publication of a little piece on the proper manner of conducting the monthly concert, in the Recorder for December 16th, 1820, prompts the belief that you will still be willing to consecrate a small portion of your paper to the furtherance of this great object. While such facilities are offered, and so much still remains to be done, a benevolent heart can hardly be quiet, without making further effort to render this meeting such as it was designed to be, and such as it ought to be. Without reflecting at all on the veracity of those associations of ministers, who, in their reports, state that this meeting is generally well attended, we may state as fact, that the monthly concert such as it was designed to be, is really known and attended but by comparatively few. Lamentable and incredible as it may appear to the good people in your vicinity, it is certain this meeting is not generally much better attended, much more interesting, much more profitable than the common meetings on other days; and of course, not much different from them. This fact is ascertained by personal observation, as well as by intelligence communicated. The writer has attended with many churches in different parts of the country. The meetings are, in general, all of nearly the same character; so that by giving a view of one, which he attended, a tolerably correct view will be given of all. At this time were four clergymen present. The house was filled as usual. Much was expected. But the exercises, though good, must have disappointed any one who expected to have united in supplicating the quickening influences of the Spirit on the church and on the world. Those who led in these exercises, appeared to feel, what the Rev. Pastor of an adjoining parish, on the same evening, expressed, that the object of the meeting was to pray for a revival of religion first, & principally in that place, and then in other places. In the exhortation given by one minister; in the statement concerning the religious feeling in the city, given by another; and in the prayers offered by the other two, there was nothing except the cold allusion to the Jews and the heathen, which is heard in every prayer, to lead our minds beyond the bounds of the city. While returning, though I could cheerfully concur in the general remark, we have had an excellent conference, I could not suppress the emotion of regret, that these Christians could not participate in the expansive, benevolent, holy joy, which warmed the hearts of their brethren in Boston and vicinity, who at the same time were retiring from a monthly concert. Nor is the desire yet extinguished, that they and all the churches may be induced to know and improve the same means, that their meetings may be equally blessed. These means are simple, easily improved. Instead of praying, first and principally for a revival in our own parish, and then in other parishes; at this season let the prosperity and extension of the Redeemer's kingdom, at once fill our souls; let the success of the Bible and Missionary Societies, the means by which it is extending, in turn be the burden of our prayer. The hearts of Christians will then be enlarged, enobled. Instead of a didactic discourse, or practical exhortation, let the mighty revolutions taking place in the moral world, let the enlargement of Zion, as it appears in the formation of every new benevolent society, in the establishment of every new missionary station, and in every revival of religion, be portrayed in proper colours. The hearts of Christians will expand with benevolence, will burn. And instead of retiring as from a conference, let us first like Cornelius, afford a passport to our supplications, that ours also may be the blessed assurance, "thy prayers and thine arms are come up for a memorial before God." Then too, will the hearts of Christians revive; and they will hope and feel that the kingdom of the Lord is indeed coming.

The Treasurer of the Domestic Missionary Society of Massachusetts, acknowledges the receipt of the following sums, viz.

Dea. Sam. Newman, Egremont, an. sub. \$2
Rev. James Bradford, for 1820 and 1821, 4
Ladies in Egremont, to constitute Rev. Gardner Hayden, their Pastor, a life-member, 20
A Lady in Boston, 5
Tract Society in West-Newbury, 6
Female of First Presb. Ch. in Newbury-Port, 21
Female Cent Society, in West-Newbury, 7
Ladies in Rochester, to constitute Rev. Oliver Cobb, their Pastor a life member, 20
A cent sub. by Miss L. Battelle of Boston, 4
Contribution at Haverhill after the sermon, 67 90
Relig. Char. Soc. of Worcester County, 10
An unknown friend by Rev. Dr. Crane, 10
Contribution in North-Brookfield, 10 21
Contribution at the mon. concert in West-field for destitute Chs. in Hampden Co. 30
An unknown friend by Rev. W. Fay, 3
Mrs. Millet, Boston, at her dying request, 10
Annual subscription of Gardner B. Perry, 2
S. STODDARD, Jr. Treasurer.
Northampton, July 11, 1821.

GOOD DESIGNS.

MR. WILLIS.—Free-Masons constitute a class of the community much distinguished for liberality in dispensing temporal good, and a few instances have occurred in which they have, as a body, contributed to send eternal life to those who are in the region and shadow of death. Should these friends of humanity be informed that their brethren, the Missionaries in the East, are greatly distressed for a supply of Bibles for the destitute around them, would they hesitate to lend a helping hand? Would they not form a Bible Society? It would be a noble enterprise, and worthy of their united efforts. We rejoice that a child in Ceylon, bears the name of the highly respectable Lodge of Danvers, and that two other children are supported by their munificence. May other Lodges "go and do likewise." This fraternity professes to add to brotherly kindness, charity, & it surely will not act inconsistently with that benevolence which cements its union. May this numerous class of society, and may all who are favored with the gospel, "hear what the Lord saith," "freely ye have received, freely give."

AN OBSERVER.

MR. WILLIS.—If you think the following, among the numerous ways of "good devised," worthy of a place in your excellent paper, you may give it an insertion.

Last spring a neighbor handed me three potatoes of a rare kind. I gave them to my little boys, who carefully planted them in my garden, in six hills. The product was 145 large and small. These they carefully preserved and have this spring planted them in 95 hills in the richest part of my garden. They call it their little "Missionary Field." My purpose is to purchase the product of my sons, and let them devote the money for the benefit of heathen children. In the mean time the potatoes will be preserved

for a third year's planting; and the amount of that product will be devoted. If I should not have land enough on which to plant them the fourth year, I shall persuade my neighbors, who love to do good, to take a part of them, and devote the products, reserving the seed for the Lord's field. In this way much good might be done by every

POOR TENANT.

SABBATH SCHOOL ANECDOTE.

From 5th Report N.Y. Sun. School Union Society.

The most striking instance of reformation is a lad twelve years of age, of open disposition, but strong passions. He attended Sunday School occasionally for four years, but was inattentive, and of bad habits. Previous to last May, he came only when brought in the morning, and absented himself both from home and school till night, though always severely chastised for it by his father. He was also an habitual truant from week-day school. Neither persuasion nor severity could enforce his attendance at either. All means, in the hands of his parents, failed of reclaiming him; he grew rather worse, and the few times he attended with us, he was so insubordinate that it was frequently urged by the teachers that he should be expelled. He however remained, and attended the last anniversary, but was dismissed from the assemblage for misconduct; from which time he attended no more till the first week in June last, when the visitor advised with the parents, and recommended an entire change of treatment, which was directly followed. The rod was entirely discarded. The boy was detained at home, for an interview with the visitor, who, in the presence of his parents, exposed to him his wicked and ungrateful conduct. Contrary to our anticipations, a silent attention was obtained, and so much influence was gained over him, that he not only with tears confessed his transgressions, but promised the ensuing week, to set out with new resolutions. He did accordingly attend the next Sabbath. The superintendent had determined to reverse the order of things also at school, and no longer reported his absence, but his attendance, and always with a word of commendation to his parents of his improving conduct. His ambition was excited sufficiently to bring him under the full influence of good precept and example. We frequently reminded him to attend early, as we might want his services with the younger classes; and to these he was sometimes called. This course of treatment continued for three months, when we thought it safe to let him fall in with the usual routine of the school, which was done without losing any ground we had gained; and we now have the satisfaction to state a complete triumph! His punctual attendance is marked on our rolls every Sabbath but one since last June. He has also, in all that time, never failed to obtain all the usual monthly rewards, even the prizes for proofs; and before this time he was never known to commit a single vice to memory. In a late visit to his family, it was ascertained that he had been equally attentive at his daily school, & his father has not had occasion to correct him for six months past.

OBITUARY.

Died at Vassalborough, Maine, on the 18th of June, Mrs. Sarah Barnard Adams, consort of the Rev. Thomas Adams, in the 25th year of her age. Mrs. Adams was a native of Leicester, Mass. In infancy deprived of a father's care, she lived for several years in the family of her maternal grandfather, the late Dr. Isaiah Green. She was bereaved of her pious mother, whose instructions and prayers she remembered with peculiar interest, when only eleven years old; and at the age of eighteen, she followed in quick succession, her grandparents to the grave. From the time of their death, until her marriage, she resided chiefly in North-Brookfield. She was among the first fruits of a revival, which commenced there in the summer of 1816, and in November of that year, became a member of the church, under the pastoral care of Rev. Mr. Snell.

In June 1819, she was married to the Rev. Mr. Adams. In the new & important situation, into which she now entered, she soon engaged, in no common degree, the affection & esteem of those around her. She was formed to impart & enjoy the pleasures of friendship; & her husband found a friend in the wife of his bosom, whose piety, affection, vivacity and intelligence rendered her inexpressibly valuable. Though unable by reason of feeble health, to be very actively useful, she was evidently devoted to the cause of Christ, and interested in the spiritual welfare of the church and people with whom she was connected.

In the month of March last, she was visited with a distressing illness, and endured for a few days, extreme pain. It was her anxious desire, that the dispensation might be rendered a means of promoting her spiritual interests; and in answer to her fervent prayers, she was favored with an unusual refreshing from the presence of the Lord. It was mercifully designed, perhaps, to prepare her for the sudden encounter, to which she was soon called, with the last enemy. So sudden was that encounter, that her situation was not considered dangerous, either by herself, or friends, until about an hour before her death. After it became apparent, that her end was near, she was in great bodily distress, and could say but little. She expressed however, her willingness to die, and her reliance on Him, who came to save sinners. Death had lost its sting, and she was not dismayed by its approach; for she knew in whom she had believed. She left behind her two infant children; the younger but a few days old, and the elder only 13 months. Her last request was that they might be trained up in the fear of God.

Her funeral was attended on the 21st by several of the neighbouring ministers, and a large concourse of people. Few relatives were present, but there were many sincere mourners. She will not soon be forgotten. May those who knew her worth, and who lament her untimely departure, be prepared as she was, by a living faith in the Redeemer, to receive the last summons, however unexpectedly it may arrive, with Christian calmness and composure; and joyfully to enter that happier world, where the mysteries of Providence will be explained, and the blessedness of all that love the Lord Jesus, will be consummated.

In New Ipswich, N. H. suddenly on the 9th of August, Sarah, wife of Dea. Josiah Brown, aged 77 years. She had lived in the bonds of matrimony 56 years—left 12 children, 75 grand-children, and some of the fourth generation, to mourn her sudden departure.—In Dorchester, on Tuesday, July 31, after a long and painful illness, which was borne with Christian fortitude and pious resignation, Mrs. Sarah, wife of Capt. Jacob Bacon, aged 31. By her death, her husband and 4 little children, together with a circle of relatives and friends are deprived of an affectionate and tender wife, mother and friend; but while they mourn her departure, they have the glorious satisfaction of believing, that

In lively hope of heavenly bliss,
She closed her eyes in peace and love;
She bid farewell to earthly cares,
To join the holy throng above. [Com.]

In Natick, July 31st, suddenly, Mr. Francis Smith, aged 19. He was an ingenious, kind and affectionate friend, beloved and respected by his friends and acquaintance; and his death is much lamented: he was a promising youth, probably looking forward for many years, but was suddenly cut off from all earthly expectations.

In Walpole, Mr. Samuel Seaver, aged 41.—In Reading, very much lamented, Maj. Isaac Upton, aged 39.

"Thus passes in the passing of an hour
Of mortal life, the stem, the bud, the flower."

LAUDANUM.

It seems almost as necessary to keep this medicine alive to the dangers incident to the use of this medicine, as it is to acquaint them with many accidents which occur from the improper use of it. About six o'clock in the afternoon of Tuesday, a child in Lombard-street, weeks old, being indisposed in its mother's arms, who was sitting with its mother, commenced two drops of laudanum. The mother hesitated, but was persuaded to administer the remedy recommended. A little water was put into a tea spoon, and the laudanum dropped in and given to the child. The consequence was that the child died in about 6 hours.

We have been unable to ascertain whether the laudanum was dropped with care, but think it probable it was. The dose was large for so young a child; but if the laudanum had been fresh from the Druggist's it is not probable it would have been attended with such consequences. It is a fact which ought to be impressed upon every one who ever uses administer laudanum, that when it has been laid away for some time, the spirit evaporates and the opium concentrates, so that two drops from the bottom of the phial, which has been permitted to evaporate, will be equal to twenty drops just got at the Druggist's.—N. York.

At the late commencement in Columbia College, N. Y. the degree of Doctor in Divinity was conferred on the Rev. Thaddeus Fairbank West Cambridge, Mass. and the Rev. Dr. McDonald of Geneva, N. Y. The degree of B. was conferred upon thirty young gentlemen whose names are arranged in five grades. The degree of A. M. was conferred on eleven.

The Commencement at Burlington College took place on the 8th inst. when the degree of Bachelor of Arts was conferred on five young gentlemen; and that of Master of Arts on B. Bailey and Laman Foot, Esquires.

It is said that rinsing clothes in well water will prevent their having the yellow appearance sometimes caused by their being washed in rain water which is not fresh.

HABIT AND DRESS MAKING.

MRS. S. RICHARDS begs leave to inform her friends and the public that she has taken her old stand, in Milk street, opposite deral street, where she will carry on the Habit and Dress Making in all its various branches and most modern style; she likewise wishes to express her gratitude to those ladies who have favored her with their patronage and also please herself to pay that attention that will be the continuance of the same favors.

N. B. Wanted immediately, a number young ladies as apprentices at the above business. Good recommendations will be required. Aug. 18. 6w

WATTS' GUIDE TO PRAYER.

A new Edition with Additions.

JAMES LORING has just received and for sale at his Bookstore, No. 2 Cornhill, WATTS' GUIDE TO PRAYER; or, a rational and accurate account of the gift, grace and use of Prayer; with plain directions how every Christian may attain them. With various passages of Scripture, collected and applied to different parts of prayer as arranged in this treatise. By a CLERGYMAN. Price 75 cents. Also MANY DEVOTIONAL WORKS, by various authors. History of the United States of America with a brief account of some of the Principal Empires and States of Ancient and Modern times. For the use of Schools and Families. Questions adapted. 2d edition. Price 75 cents.

LITERARY NOTICE.

LECTURES ON THE PHILOSOPHY OF THE HUMAN MIND. By the late THOMAS BROWN, M. D. Professor of Moral Philosophy in the University of Edinburgh, have been received from England. They contain Elements of Intellectual and Moral Philosophy, and also a very satisfactory view of the Philosophy of Taste. It is well known to the Public, that no Lecturer at Edinburgh, excited a deeper interest than Dr. Brown, who they who have perused his Lectures, entertain no doubt that they will be regarded as a production of the highest efforts which the human mind has yet made. Proposals will be immediately issued for the republication of them in this country, by MARK NEWMAN, of Andover, Mass., a new and fair type, on good paper, with hopes to furnish schools and colleges, with a truly valuable work, at less than half the price of the English Edition. The republication proceeded without delay, if the publisher find adequate encouragement. 6w July 18.

IMPROVED EDITION OF EDWARDS ON THE AFFECTIONS. JUST published, and for sale by JAMES LORING, at his Bookstore, No. 2, Cornhill, 75 cents in boards.

"THE TREATISE ON RELIGIOUS AFFECTIONS," by the late Rev. JONATHAN EDWARDS, A. M.; somewhat abridged by the moral of the principal Tautologies of the Original; and by an Attempt to render the Language throughout more perspicuous and energetic, which is now added, A copious Index of Subjects. "It is no disparagement to any one to say, he [President Edwards] is, without a rival, the greatest Divine that the present century has produced. His book on Religious Affections, Essays on the Conversions in experimental Theology, discover his superior skill in experimental Theology.—We take this opportunity of recommending, with all the energy of which we are capable, the Works of President EDWARDS."

London Evangel. Mag. Vol. III. p. 36.

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